

the uninterested. He can visit the sick, invite to Sunday-school, and provide for the destitute. but this done, there are some who would like to be in vital touch with the church but are not able to come. This includes the aged. Did you ever think of the gray heads in the old folks' Bible class, how they drop out one by one, perhaps to spend years at home almost forgotten in feebleness and pain, wives whose husbands do not like to drive their horses on Sunday, of mothers who sit beside the cradle, of those who stay from church to care for the sick, all of these, unless some *outreaching influence* from the church goes to them, must live in isolation from it and its current life. To these we come with the home department of the Sunday-school.

Then we read, "The entrance of thy Word giveth light." There are some who have never accepted Christ who may be induced to study the Bible at home. These too we may reach with home classes. A word of what the classes are not. They are not like other classes in that they do not meet and recite. They are not like other classes in that the members need not be near the same age or of like capacity.

To organize, the school appoints a superintendent of home classes. He takes the list of names from the visitor of those who promise to study the lesson one half hour each week, and selects teachers, between whom the territory is divided to suit their convenience. The home-class teacher must visit each scholar at least once in three months, providing the same with quarterlies from the school and keep their class informed of the work of the school and seek their interest and cooperation. There are blanks for enrollment and reports and envelopes for collections. The home classes are always counted in making statistics of the school, have free use of the library, are invited to all school entertainments, and should be visited by members of the *school, and church and the pastor*. This is home-class work in its simplest outline and *entirely feasible* in connection with every school. This work was originated by W. A. Duncan, of Syracuse, N. Y. He has published a little book which gives the results of fifteen years of personal experience in developing the movement, now known as home classes.

The first thought which I wish to have abide from this paper, is, that Christ came to *seek* and to *save*. It is not enough that we build a church, ring the bell, and once a week rest ourselves in the pews and listen to preaching; neither is it the gospel way for each to go out on some plan of his own. The church with its members with diversities of gifts is coexistent with the gospel; indeed, Christ himself mentions the church as the place in which to settle difficulties, and the apostles everywhere recognized the church as instituted by God and vested with authority. It is the church which is to send out two and two, and not now and then a member who is called to go, but every Christian has some special work to do. The

weakness of the church today is its *unused power*, its undone work, the share of idlers, its darkness, its candles under bushels, its poverty, its buried talents, its failures, its lost opportunities, the lack of faith, the sin which doth so easily beset us all.

The second thought is, feeling does not do Christian work. Christ said, "I must be about my Father's business." We must make our religion our business and put into it every power which we possess that we use to gain success in worldly business. Organization, method, persistence, diligence, good judgment must all be used. Each church cannot of itself find the best way, so God has raised special workers to whom He has revealed His will and given them leadership, as is manifested in the Christian Alliance, Christian Endeavor, Young Men's and Young Women's Christian Associations, the International Sunday-school movement with its house to house visitation and home classes. The question of "How shall we evangelize the masses in our cities" is confronting Christian workers. Make the fountain pure and the stream will be pure.

There is a constant flow from the country to the city. We stand at the fountain. If this current be Christian, then will it be leaven to lift up; otherwise it will pull down.

My last thought. *Just now* is the time to act. Quicken all the latent forces of our old schools and plant new ones. If we wish to rise we must clasp hands with those who have climbed beyond us. To enter these new fields of labor there must be a consecration of self which enables us to say, "Lord, here am I; send me." To withhold this consecration and to say, "My talent is *too small*" is to judge the gift God has bestowed upon us. His charge is, "Occupy till I come." Let us not rest until the motto of our association is reached. An association within the reach of every teacher, a Sunday-school within the reach of every family, and the Bible in the hands of every man, woman and child.

The Mission Field

Chicago Mission

Severe cold weather crept thro the city but a few days since but now a warmer atmosphere and sunshine which we all enjoy. Cold weather was not all; nearly every one was affected with heavy colds (sickness) all together causing much suffering during this awful period thro which we have passed. "Tis an ill wind that blows nobody good." Some people who live for self and claim to depend upon themselves realized that their dependence laid upon a strong being, and that being "Our Father."

Not only the poor suffered, but those who were in possession of plenty of this world's goods. We talked with both classes, and each told us, not in the same words, but the same plain fact, "There is some one else that we *must* depend on besides ourselves and friends. I never realized that need till

now, in this dire time of trouble. Oh how my heart aches for something." A silent prayer went up: "Thank God for the aching, may this conviction grow into faith and works." Strange that when out of such times Satan so easily draws them back into the old rut, and they allow their hearts to be hardened against their honest convictions.

In a home where a little one lay very low, the mother trusting God, but because of the father's unbelief, had neglected her duty in the Master's service. When the troublous wave rolled so heavily upon the father, *he saw no one could help but God*. Bending over the little one he cried out in his anguish: "Oh God if you will spare our darling I will serve thee, I *will* follow Jesus." And half folding the babe in his arms he promised her he would take her to Sunday-school, for she had often asked him to take her, but he never would. The little one is growing better. Pray for him that his promise may be fulfilled, that he will follow Jesus.

Yesterday, 24th inst., brother Harry Gross called to see us. We were indeed glad to see him. Brother Harry is a member of the Enon congregation and has many friends there. He spoke of his pastor, Brother Gillin, and was grieved that he could not go to see him. He is well, tho thin. Look in next week's letter for more news.

Our work is moving along slowly. Brother Talley has some news to report in his next letter. There is much sickness and scarlet fever around us. Take it all to the Lord with us.

SADIE GIBBONS.

WASHINGTON CITY ECHOES

Surely this is a world of "*ups and downs*." Words can not tell our feelings as I pen these lines. Another case of scarlet fever has developed in our home—this time our little girl, Meredith, and again we must submit to quarantine regulations. Just ten days ago we were released from quarantine and we felt that all danger from infection had passed, the premises having been thoroughly disinfected, and we were very happy in our restored liberty and prospects seemed unusually bright.

Yet, such is life, and we should make the best of it. My first thought was that I should not report this to the general brotherhood for fear some might be discouraged with the situation, but after more careful meditation I changed my mind. If we do not get discouraged, others should not. "All things work together for good to them that love the Lord." The work is the Lord's and we belong to him, and I, as a servant, feel that it is proper to keep the mind of the brotherhood informed on all points, because co-operation means success, and while I am not given to the habit of referring to myself or work on ordinary lines, yet, situated as I am here, such reference I feel is not out of place.

I trust, therefore, that while we are thus having to pass thro this second trial and affliction that all who love the Lord in sincerity